THE HENRY SWEET SOCIETY

for the history of linguistic ideas

Issue No.19   November 1992

NEWSLETTER

EDITORIAL

As usual, a major part of the November *Newsletter* is given over to brief abstracts of papers delivered at the Society's Autumn Colloquium, held this year at Sidney Sussex College, Cambridge, 4-7 September. I am grateful to those colleagues who were able to meet the rather exacting deadline for the current *Newsletter*. Further abstracts will appear in the May 1993 number. Thanks are also due to our dedicated band of reviewers who continue to provide the *Newsletter* with prompt, informative and invariably benevolent copy. The listing of publications received remains in the seemingly tireless hands of Vivian Salmon and her dedicated typist. Mike MacMahon's computer expertise continues to put a scarcely comprehending editor in touch with wholly incompatible disc. Occasional retyping (by the editor) of submitted copy is sometimes required, and contributors' and readers' indulgence is requested in the face of scattered errors of proof-reading. Indulgence is also requested over occasional font inadequacies, as the editor periodically struggles with symbols which are, as Icelanders would say, as seldom seen as white ravens.

<div align="right">Andrew Wawn, Editor</div>

COLLOQUIA

1.   The Tenth Annual Colloquium of the HENRY SWEET SOCIETY will take place on Thursday 25 March 1993, at the Centre for English Studies, University of London, Senate House, London WC1E 7HU. Offers of papers should be sent as soon as possible to:

> Dr Laura Wright, Hon.Gen.Secretary, HSS,
> Department of English,
> Royal Holloway College (University of London),
> Egham Hill,
> Surrey, TW20 0EX

Please send an abstract (up to 200 words), if possible, and a note of the proposed length of your paper.

Further details of the Colloquium will be circulated in February. There will be no Colloquium in September 1993, as International Conference on the History of the Language Sciences will be taking place at that time.

2.   The 1993 Otto Jespersen Symposium will take place on 29 April 1993, organised by Jørgen Erik Nielsen and Arne Zettersten, English Department, University of Copenhagen, Njalsgade 84, DK-2300 Copenhagen K, Denmark, from whom details can be obtained.

3.   Report on the International Symposium on Henry Sweet, University of Cordoba, October 14-16 1992. Professor R.H.Robins writes:

At this Symposium about fifty papers were read, a few as plenaries before a single audience, the rest divided between three simultaneous sections. The central focus was on Henry Sweet, but the topics discussed covered a wide range, mainly concerned with English, and the planning and administration was in the hands of the Department of English Philology. The titles included the practicalities and objectives of second language teaching, linguistic critiques of Chaucer, Dickens and Priestley, problems of translation, syntactic description, relevance theory and conversational analysis, and, of course, the history of linguistics with special relevance to Sweet's place in it.

The content, organisation and running of the Symposium were excellent, and the individual and corporate hospitality that we enjoyed was almost embarrassing it its generosity and included a splendid evening reception in the city hall given by the Ayuntamiento of Cordoba. What was especially noticeable and welcome was the active participation as auditors, assistants, and speakers, of senior students and junior teachers. This was also evident in the De Nebrija Symposium earlier this year in Murcia and in the 1990 Homenaje a J.R.Firth in Granada. Very great importance appears to be attached by Spanish universities to the attendance and participation in conferences of younger colleagues as part of their curriculum vitae. Less welcome was the very scanty participation by linguists from outside Spain. From Britain, Dr.Watts from Liverpool and Professor Robins from London attended as invited speakers, and both read papers at plenary sessions.

Meetings like these show the feasibility in Spain and in other countries of holding 'one-off' symposia in no way part of a series or an activity of a learned society, and with no necessary implication of a publication.

PROJECT

TWO HUNDRED YEARS OF LINDLEY MURRAY'S *GRAMMAR*

In 1995 it will have been two hundred years ago that Lindley Murray published his
English Grammar (York, 1975). Though the work is highly derivative - Murray himself
refers to it merely as 'a new compilation' (introduction) - it was nevertheless extremely
popular. Alston, in his bibliography, lists six editions before the end of the century, as
well as four editions of the *Abridgement* (1797), in addition to which three American
editions appeared. The nineteenth century witnessed the publication of several hundreds of
editions and reprints of both versions of the book, and the grammar was translated into
French, German, Dutch, Swedish, Spanish, Russian and Japanese. Thus, Murray's
grammar must have shaped the English of many thousands of learners, not only in Britain
and the United States but also abroad.

To commemorate the two-hundredth anniversary of Murray's grammar, a collection
of studies is envisaged, to be published in the course of 1995, in which all kinds of
aspects will be dealt with relating to the author and his work and its influence on English
grammar and usage. Topics might include the following: the publication history of the
English Grammar, Murray's sources, various grammatical aspects dealt with in the
grammar, the American edition, Murray translated, Murray's grammar as a tool for second
language learning and so no.

Abstracts of contributions for the volume may be submitted before 1 March 1993.
For further details, as well as suggestions, please contact:

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1992 HSS COLLOQUIUM: ABSTRACTS

1.   *The Name of Our Discipline*
      Anders Ahlqvist (Galway)

Thanks to the unflagging efforts of scholars such as Sylvain Auroux, Konrad Koerner and R.H. Robins (to name but three of the leading practitioners of the field), the history of linguistics is now a well-established and important subdiscipline of linguistics. In the process, there has been a blossoming of terminology, giving rise to names like *history of the language sciences, history of linguistic ideas* and *linguistic historiography*, as well as various permutations of these. This paper looked at the history of some of these terms and pondered their appropriateness in different contexts. It also considered similar terms in other congress languages, such as *Geschichte der Sprachwissenschaft(en)* and *Histoire des Sciences du Langage*.

2.   *Tradition and innovation in the native grammatical literature of Persian*
      E.M.Jeremiás (Budapest)

It is generally believed that the Iranians did not take much interest in writing grammars. The first meagre descriptions of Persian were written in Latin in the seventeenth century. These grammars followed the prevailing Latin canon of the age. According to native Iranian tradition the first grammars were compiled in the last century. The very first was published in Tabriz in 1842 ('Abd al-Karim Iravâni *Qavâ' ed fârsiyyat* [Persian rules]). A large part of this traditional grammatical literature was never printed. Some of it was published as litographies, mostly in India, but partly also in Turkey and Iran in the last century. By the end of the century, this kind of traditional grammar was rapidly replaced by the new Western-type grammar-books.

My concern was centred on the linguistic methodology of this tradition, focusing on this so-called 'first grammar'. This work consists of 14 chapters: on the name of the language, the country and its dialect with a lot of folkloristic elements (1-2), the letters (3-4), some basic concepts of grammar such as phrase, segment, word, parts of speech (5), a list of correspondences between past and present forms (6), a collection of 'non-standard' forms, for example dialectal, archaic and colloquial variations, mainly produced

or preserved by poetic licence (7), the pronoun (8), a list of primitive and compound letters or elements in alphabetical order which can be attached to the beginning, middle or end of the word for the meaning to be changed (9), words used for 'decoration', for example prepositions, postpositions and verbal prefixes which had been used in the early period of Classical Persian, but later became obsolete or changed their function (10), a list of derivational affixes grouped according to their meaning (11), the orthography and letter-writing with lots of details on nominal phrases (ezâfe-construction) treated mostly as orthographical problems (12-14).

It follows that this work is not a grammar but rather a collection of heterogeneous chapters with material occasionally overlapping or even contradicting itself. It does not offer a description of the grammar of the language but rather that of its *lexicon*. Its terminology follows basically that of the Arabic model, but sometimes it differs significantly. For example, *masdar* (infinitive) does not mean the same as in Arabic or Hebrew grammar. It is not a *primitivum*, that is a non-derived form, as Reuchlin called it in his grammar in the sixteenth century: it is rather a derived form contrasted with the third person singular (*raft*, 'he went', *raftan*, 'to go').

The arrangement and terminology show that this work must have been compiled from different sources of the lexicographic and rhetorical tradition of Persian (for example *Borhân-e Qâte'* 1657, one of the most popular dictionaries, with an introductory section on Persian). The elaborate terminology of the early Persian prosody (Shams al-Qais, thirteenth century) was borrowed from Arabic, but its adaptation to Persian, a language of different structure required a clear division of the basic (*asli*) and supplemental (*zâ'id*) elements at the end of the word, which practically coincided with the morphemic constituents of the word, in order that the rhyme, an essential part of the prosody, could be defined. So, this instinctive practice was close to the discovery of the morphological pattern of the word within the limitations of the age.

Later, this kind of analysis was to be enlarged and extended to the so-called *zâ'id* elements at the beginning and middle of the word. But at the same time the classical term *zâ'id* lost its original meaning and was to be used to refer to all elements which seemed to lack any value or meaning. For example, the members of the so-called aesthetic category 'decoration' were called *zâ'id* in the grammars of the last century. This is a sign how this tradition lost its scientific background after having renounced its organic unity with prosody, without it developing into a self-contained discipline.

My conclusion is that no *ars grammatica* has ever existed in Iran; but the native tradition as it appeared in the last century shows that an old 'grammatical' tradition did exist, embedded in the rhetorical and lexicographic literature. This type of grammatical literature has contributed to investigations into the lexicon with lots of details, but it came to a deadlock by the middle of the last century. The mere enumeration of the morphemes, offering as it does a more and more distinctive classification and ever-growing material, does not reveal the changing of the rules that has taken place in the language.

3.   *William Barnes (1801-1886): The New Philology and the Philological Society*
       Bernard Jones (Southampton)

It is widely believed that philology in England went to sleep between the time of William Jones and the founding of the Philological Society in 1842 (H.Aarsleff,*The Study of Language in England, 1780-1860* [1967; 1983]). Evidence of philological interest in mainland Europe and Scandinavia during these years is plentiful because it is thoroughly documented. We know of the making of the 'new philology', founded on the work of Jones, by such as Rask, the Grimms and Bopp because their work is covered by institutional records. Until 1825 England had two universities only, and philological interest in them was mainly antiquarian. If there was other philological activity in England, therefore, evidence is likely to be come upon accidentally or incidentally.

One such scantily recorded interest is that of William Barnes. For one thing he was not 'institutionalized' - evidence has to be culled out of private correspondence and anonymous review articles. In the second half of the century his relationship with the Secretary of the Philological Society, Furnivall, was equivocal. The outcome was that his work was all but ignored in the OED, which started life as a project of the Society.

Barnes had elementary schooling before, at the age of thirteen or fourteen, he became a solicitor's clerk in Sturminster Newton. He took a like post in Dorchester in 1818, but in 1823 set himself up as a teacher in Mere, Wiltshire, some ten miles from the hamlet in which he was born. Among books he is known to have worked at in Mere are Johnson's *Dictionary* and Jones's *Persian Grammar*. By the end of the 1820s he was sending pieces to papers and journals (signed - *pace* Aarsleff - Dilettante). Barnes's emancipation from anonymity coincides with Thorpe's version of Rask's later *Grammar*

(1830).

In the 1830s Barnes had a string of articles printed over his own name in the *Gentleman's Magazine*, in which fellow contributors included Kemble and Madden. One questions Barnes's qualifications for such company. He tried to get into Oxford, but the clergyman who was helping him died. In 1838 he signed on as a ten-years-man at St John's, Cambridge. He graduated in 1850. His examiner was Alfred Olivant (Barnes was awarded a divinity degree), a member of the Philological Society. In 1835 Barnes took his school to Dorchester.

About 1840 Barnes's papers for the *GM* stop, and in effect he became consultant on philology and an anonymous reviewer. Some of his opinions from the 1840s are: 'The Germans have...outstripped us in this fertile branch of philology' (of Bopp's *Comparative Grammar*) - he had high regard for Bopp); 'we may as well try to chain the wind as to fix a living language, which, like everything else in nature, is in constant transition'; 'the translation of [Wiclif] may be ... a better specimen of the English language of the fourteenth century [than Chaucer's English]'; and in 1846 he called for 'a dictionary of all the English tongues', that is, a dictionary that would have included dialect words. Chaucer and Johnson were early targets, and later Barnes was to say that Johnson and Lindley Murray had done more harm to the language than could ever be undone.

A year before graduation Barnes brought out an Old English primer (*Se Gefylsta*), and its bibliography shows that he had done all the necessary reading. His reviewing tailed off about 1850, partly because he had to steal time from his school to complete his degree, and partly because his wife's health was failing. She died in 1852.

Two years later Barnes had ready a *Philological Grammar*, a treatise of comparative philology but related to English. This same year, 1854, saw the publication of the first part of Jacob and Wilhelm Grimms' *Deutsches Wörterbuch*. Barnes's call for a 'dictionary of all the English tongue' puts him ten years ahead of the Philological Society's dictionary enterprise, and shows that he was in the van of Teutonic philology.

Barnes did not join societies the meetings of which he could not attend. None the less, he knew the work of the Philological Society as well as it knew his. Furnivall read papers for Barnes to the Society in 1863 and 1864, and the Society accepted his *Grammar and Glossary of the Dorset West of England Dialect* (1863). Barnes had

several friends in the Society, Buonaparte, Ellworthy and Ellis among them. Ellis indeed referred many questions on phonology to Barnes, and both of them worked closely with Pitman over many years.

However, he seems to have crossed Furnivall, whose stance probably affected Skeat, who later tended to 'play down' Barnes with the English Dialect Society. Barnes was in his seventies by then. Bradley, on the other hand, was to praise Barnes's work.

The reasons for Furnivall's equivocations probably lie in quirks of personality. He set out to be the great Teutonizer of the day and did not like being outdone by a country rector. J.A.H. Murray joined the Philological Society only in 1868 and Sweet the following year. By the time Murray took over the *Dictionary*, therefore, he had to work from slips passed on by Furnivall, from which Barnes had more or less been left out. Barnes esteemed Murray's work, but when Murray sought help with West Country words he addressed himself to Hardy, not Barnes.

Hans Aarsleff's thesis is that, after Jones, English philology was hamstrung or bemused by Horne Tooke. Was Tooke taken as seriously as Aarsleff surmizes? Barnes never even refers to him or his work. In the light of such circumstances it is surprising that as late as 1875 Richard Morris in his Presidential Address to the Philological Society said that Tooke was 'the father of English philology'.

Barnes, on the other hand, took his 'new philology' neat from the Germans and Scandinavians long before the Philological Society was sent down the slipway. He and his work, therefore, earn a fitting place in any study of the history of philology.

4. *Considerations on Word Order in the Early Middle Ages*
    Anneli Luhtala (Helsinki)

Word order was not discussed independently in Greek and Roman grammars. However, questions concerning word order were touched upon in a number of contexts in an unsystematic manner. The most important of such contexts is the discussion of the order of the parts of speech whereby a logical order is posited for the principal parts of speech, namely such that the noun precedes the verb. The justification for the S V order is

philosophical: the noun as an expression of substance precedes the verb, which expresses the accidents of the substance. This view came to be very influential for medieval syntactic theory. Priscian's other remarks concerning the organisation of the clause enjoyed popularity at least in the Carolingian period. He claims, rather surprisingly, that the adjective should be placed before the noun and the adverb before the verb - a point of doctrine that the Carolingian grammarians eagerly developed.

There is evidence that the Carolingian teachers were particularly concerned with questions of word order. Well-known evidence for this interest comes from the employment of the so called syntactic glosses in the manuscripts. Various combinations of dots and strokes, or letters from the alphabet, were used to indicate a simplified word order for the complicated Latin clauses. Less well-known evidence comes from two treatises, which have attracted hardly any attention from modern scholars. Both of them make word order the object of independent discussion. One of them, deriving from the end of the ninth century, is a pedagogical tract which discusses the organisation of the clause as based on a large number of examples from Biblical texts. The author shows an understanding fore the great variety of possibilities of organisation that the Latin clause offers; it is the will of the speaker (*arbitrium loquentis vel scribentis*) which ultimately determines the word order of a clause.The author puts forward many original views concerning Latin word order; however, the theoretical basis of his analysis is inherited from ancient philosophy. The author establishes a SVO word order for the Latin clause, making use of two philosophical contexts, namely the notions of substance and accidents as based on Priscian and the notions of subject and predicate as based on Martianus Capella. The latter method had not yet been employed in Latin grammatical tradition. This text would indeed seem to be the earliest instance of the employment of the dialectical notions of subject and predicate in grammatical analysis. Moreover, this treatise extends the scope of these studies by discussing also the position of the various adverbial and prepositional elements.

The other treatise on word order, deriving from the tenth century, is very different in style. It is not a pedagogical text but has the air of a consciously finished product where every word has been carefully thought out. The author starts from the analysis of the simple clause, assigning it the SVO without separate discussion. In a highly competent manner, he proceeds to expand the simple clause with adjectival and adverbial elements.Tradition and innovation in the native grammatical literature of Persian

5.   *The Initial Teaching Alphabet and Phonics 44*
      Joyce M.Morris (London)

In the history of linguistic ideas, there have been many proposals for making it easier to become literate in English by dealing in various ways with the complexities of traditional orthography. Some of them stem from proposals advanced in the 16th and 17th centuries, well before the orthography began to be 'officially' stabilized with the publication of Johnson's dictionary in 1755. Others are mainly the result of increased public need to find solutions to the problem of illiteracy and, therefore, are related in time to important events such as the introduction by the British Government of compulsory education in 1870.

The innovations range from the completely novel such as the non-romanic alphabet of purpose-built characters devised in 1962 for the G.B.Shaw Trust, to suggestions for modernizing the orthography recently exemplified by 'Cut Spelng' which involves the removal of 'redundant' letters. It is also important to note that comparatively few innovations are based on linguistic data collected from a statistical survey as in the case of Godfrey Dewey (Dewey, 1923) whose digraphic alphabet in 1968 led to 'World English Spelling' (WES).

It is unlikely that even minimal orthographic changes of a permanent nature will be universally acceptable in the foreseeable future. Accordingly, for pragmatic reasons and to follow up Dr MacMahon's paper at the Eighth Colloquium on the history of phonetic notation for teaching infants to read, attention is here focused on two linguistic ideas likewise concerned with ensuring a successful start for children on the road to literacy. The first is the "Initial Teaching Alphabet' (i.t.a.) devised by James Pitman MP, grandson of the inventor of what is popularly called 'Pitman's shorthand'. Thirty three years ago, he used my research findings about the reading standards of seven-year-olds (Morris, 1959) as the educational rationale for experimentation with i.t.a. This is an augmented alphabet of 44 characters representing 40 phonemes, thereby providing for closer phoneme-grapheme relationships than traditional orthography (Pitman and St.John, 1969).

During the 1960s about ten per cent of Britain's infant schools used i.t.a. as a medium for developing initial literacy in English. However, reports of success in experimental situations (Downing and Latham, 1967) failed to prevent the number of

schools using i.t.a. from dwindling and, today, there are only three left.

Contrastingly, 'Phonics 44', developed as an innovative alternative to i.t.a., appears to have a promising future for classroom practice and teacher-training (Morris, 1990). As the name implies, it highlights the 44 phonemes of Received Pronunciation, and is a research-based linguistics-informed system not requiring any orthographic changes. It was first incorporated in BBC Television's pioneering programme, next in the core books of *Language in Action* (Morris et al. 1974-83), and, more recently, in *The Morris-Montessori Word List* (1990), the teaching resource reviewed by Professor Salmon in the HSS *Newsletter*, May 1991.

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6.   *K.Bühler's and A.Gardiner's concepts of metaphor as creative language use*
      Andreas Musolff (Aston, Birmingham)

Theories of metaphor can look back on a venerable tradition; some definitions from ancient times being influential even today. Since the 1950s, though, there have been also several major attempts to tackle the question of metaphor anew, replacing the once dominant emphasis on the 'literal falsity' of metaphor by an emphasis on its situational significance. Among these are M.Black's interaction theory, H.Paul Grice's account of metaphor as a flouting of the maxim of Quality that triggers a conversational implicature, Sperber's/Wilson's inclusion of metaphor in their theory of relevance and Lakoff/Johnson's analysis of the metaphorical structure of basic patterns of social perception. Following their line of argument, use of metaphors can be interpreted as a

creative exploitation of established meaning patterns, leading to new insights. However, the contrast of figurative and literal meaning still lies at the heart of any concept of metaphor. Older theories may be of help in relating this traditional problem to modern insights into the fundamental function of metaphors for inferential meaning constitution.

A.Gardiner, in his *Theory of Speech and Language* (1932), and K.Bühler, in his *Sprachtheorie* (1934), treat metaphor as a linguistic phenomenon in its own right and as a fundamental fact of language. For Bühler, metaphors serve their communicative function by selectively projecting a new meaning perspective through 'filters' of established semantic spheres. Gardiner speaks of a *blending* of meaning elements derived from the topical speech situation and from established usage. The variation in the relative weight of the two 'ingredients' in metaphor is reflected in the differences of degrees of 'metaphoricity' between poetic innovations requiring minute hermeneutic analysis, standard ('more hackneyed') metaphors and 'dead' metaphors, whose indexical fundaments can only philologically be ascertained. Meaning is thought of as indexically laden and operating over an area of similarities that constitute a class held together by innumerable communicative acts of the same type. In cases where there is no established semantic structure to match the intended 'thing-meant', word forms become 'incongruent' with regard to the intended meaning, but may still be functionally appropriate, as long as they contain enough clues for a listener to reconstruct the speaker's meaning-perspective. Gardiner took over the notion of *congruence* vs. *incongruence* between the form and function aspects of meaning from Ph. Wegener's *Untersuchungen zu den Grundfragen des Sprachlebens* (1885), where it had been introduced as a category for describing meaning shifts from situationally transparent constructions to 'mechanized' expressions.

Bühler and Gardiner aim at giving a positive motivation for the listener's involvement in the constitution of metaphors. Gardiner sees the 'most full-blooded form' of metaphor in allegory, where the speaker wants to communicate an abstract and complicated message and 'conceives the best way to the heart of his audience to be through the description of some homely incident embodying the lesson to be taught'. For its success, Bühler points out, the speaker relies on the listener's active cooperation. This concept of *sympathetic* cooperation as the basis for communication, for which again Wegener had laid the theoretical foundations accounts for both routine communication and for unexpected or unestablished speech. Creative metaphors require this sympathy, rather than just the self-interested technical cooperation on the part of the listener. This holds for poetic figurae as well as for routine metaphors, of which a listener or reader may make

'more' than the speaker intended. The listener is not restricted to accepting the 'clues' given by the speaker, but has the freedom to take them further to achieve an expansion of the speech partners' horizons. From here a route can perhaps be traced towards a typology of metaphor based on a distinction of degrees of the listeners' involvement in metaphorical meaning constitution. The dilemma of mainly speaker-oriented theories of metaphor (to describe creative interplay of speech and language system) might thus be brought nearer to a solution. For further development of listener-oriented concepts Wegener's, Bühler's and Gardiner's accounts of metaphor, based on an ethics of communication, merit a renewed reading.

7.   *Johan Huizinga (1872-1945) On Spelling and Linguistics*
      Jan Noordegraaf (Amsterdam)

Not many of his admirers are aware of the fact that the great Dutch historian Johan Huizinga, whose works include *The Waning of the Middle Ages*, was originally a linguist. As a student, he did not feel attracted to history; he wanted to follow a career in oriental studies and comparative linguistics.

In 1891, Johan Huizinga enrolled as a student in Dutch language at the University of Groningen. A few years later, he went to Germany; he spent the winter semester 1895-6 at Leipzig University. There it soon became clear to him that contemporary German linguistics as practised by the *Junggrammatiker* could not provide him with the answers to the questions that fascinated him, namely problems in the field of semantics. For his doctoral dissertation he chose a theme which called for an entirely different approach, as can be seen from the draft he wrote when back in Groningen. The 38 page 'Introduction and Plan of a Study on Light and Sound' gives a good indication of his intention to demonstrate the meaning of the lyrical-associative factor in the development of language. However, having read Huizinga's draft his Groningen supervisor who himself had been trained at Leipzig, promptly rejected this plan: it was without any importance to linguistics. Thus, Huizinga was forced to switch to a different subject. In 1897, he received his Groningen doctorate with a dissertation on the jester in Sanskrit drama. The original problem, however, kept him under its spell.

In 1898, after finishing his doctoral dissertation, Huizinga submitted a paper to

Indogermanische Forschungen; it was entitled 'Ueber die Vernachlässigung der Wortbedeutung in der vergleichenden Sprachwissenschaft'. In the accompanying letter to Karl Brugmann he wrote: 'Hoffentlich wird der etwas revolutionäre Charakter meiner kleinen Schrift an sich kein Grund zur Abweisung sein'. Brugmann, however, was not impressed by Huizinga's views, and he curtly replied: 'Sie müssen erst noch mehr lernen, bevor Sie zu lehren anfangen'. A second paper was also rejected by Brugman. After this clash with the Neogrammarians Huizinga turnéd definitively to Indian cultural history, and from that subject one can draw a straight line to his famous *The Waning of the Middle Ages*. Maybe we should be thankful to Karl Brugmann for this.

In 1893, Dr Roeland A. Kollewijn (1857-1942), a Leipzig trained teacher of Dutch and German, founded a 'Society for the Simplification of our Spelling', and it was this society that united those who were in favour of reforming the Dutch spelling system. It took some forty years to achieve the first official results, and, in the meantime, spelling reform had become a public affair. The Dutch spelling war reached its climax in the 1930's, and national celebrities such as professor Huizinga became inescapably involved. When in Holland the fierce battle for and against a 'Simplified Spelling' was going on, Huizinga took a stand against those who proposed to change the written language. As he saw it, spelling simplification would mean 'vulgarizing and levelling' the Dutch language. However, when an anti-Kollewijn society was founded in 1934, he refused to become its chairman. As president of the Royal Dutch Academy, he felt he had better refrain from becoming a member of the new society, in spite of the fact that he was sympathetic to its goal. Be this as it may, Huizinga got involved in a public debate on spelling with the Dutch minister of Education, Mr Marchant. It was this very minister, who, in 1934, prescribed some - not all - proposals of the followers of Kollewijn for Dutch schools; in 1947 this new Dutch spelling was finally regulated by law.

Now, many linguistically trained opponents of spelling reform were of the opinion that the 'Kollewijn' movement was inspired by linguistic ideas from the late nineteenth century, mainly neogrammarian ones, and I think we should assume that Huizinga, too, had recognized the neogrammarian foundations of Dutch spelling reform. Thus, leaving aside all other issues, however important they may be, my claim is that for the second time in his life Huizinga found himself confronted with the consequences of the neogrammarian approach, and he did not like them any more than he had before. And for the second time, he lost his battle 'gegen die Junggrammatiker'.

8.   *Joseph Wright's* Grammar of the Dialect of Windhill
       Charles Prescott (Newcastle upon Tyne)

The life and scholarship of Joseph Wright are an inspiration to me. To celebrate the centenary of his grammar of his native dialect I want to give an account of it in the context of his other work and Neogrammarian background and show its continuing relevance for many branches of linguistics.

He studied for six years (1882-8) in Germany among the Neogrammarians and it was during this time that he did most of the work on this grammar. His wife (1932: 87) quotes from Osthoff and Brugmann as the prime tenet of the Neogrammarians that 'the laws of sound change admit of no exception' and also (ibid: 85) from a letter from his great friend Holthausen referring to the summer of 1886 - 'I was for a few weeks ... his guest in Windhill, where we studied dialect. It was a very stimulating occupation, for we discovered almost daily new sound-laws and etymologies'.

It is a proper grammar by a proper grammarian treating a dialect as a proper language, with a structure very similar to his 1892 *Gothic Primer*. It begins with an acknowledgment '...I have adopted the notation given in Sweet's *Primer of Phonetics*. In the autumn of 1886 Dr Sweet was kind enough to render me considerable help in the analysis of Windhill vowel sounds'.

From Holthausen's remarks or from an acquaintance with later works like 1923 *Elementary Old English Grammar* one might expect to read a lot about sound-laws. But Wright seems to be following his dictum:
>   Nur das Beispiel Führt zum Licht;
>   Vieles Reden thut es nicht.
to the letter. Occasionally he is explicit: 'Intervocalic d̲ followed by r̲ in the next syllable has become ð̲:bleðə(r) *bladder*' and he does refer to this as 'a law' (:88-9) but in the main the theory is implicit in the organisation of the material. Petyt is perceptive when he refers to Wright in this work as an 'unconscious phonemicist' (1985:82).

The major interest in this work is for Dialectology. Hargreaves' (1904) grammar of a Lancashire dialect is explicitly modelled on it and Wright in turn used Hargreaves' work in his *English Dialect Grammar* (1905). Petyt makes it clear (1985: 80) that Wright provided the basis for the 'structural' phonology of his survey of the traditional dialect of

West Yorkshire. The rule for the use of <u>ðâ</u> 'thou' and <u>jî</u> 'you' when Wright was a lad (:118) was to use <u>jî</u> as a mark of respect to strangers, elders and betters, parents and acquaintances made as an adult. This impinges also on Socio- and Historical Linguistics.

In standard English the development of û - >au in the Great Vowel Shift did not take place before labials or velars but this restriction does not apply in Windhill <u>râm</u> 'room'. <u>sâk</u> 'suck' shows the same development from ME û where standard English has shortening. I assume something like û - >u - >â for Windhill. Orton and Halliday (1963: 447) show a relict area to the north-west of Windhill which retains reflexes like <u>au</u>, <u>ðu</u> for words like ROOM(S) and SUCK. Dobson (1968: 685) sees the full change û - > au taking place earlier in the north. If it also took place in a wider set of environments in the north, maybe it originated in the north-west and spread incompletely to the south. This sharpens the question of why this part of the Great Vowel Shift did not spread at all to the north-east over the SPOOT/SPOUT line.

I suppose it is the lack of explicit theory in his work which makes it uninteresting to modern linguists. Where are the 'issues'? Joe Wright was a practical linguist. To achieve what he did he must have absorbed an immense amount of conscious and unconscious theory. But he did not write about it; he applied it and so imparted it by example.

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9.   *Grammaire et théologie au XIIIe siècle. Quelques exemples d'interraction.*
      Irène Rosier (Paris)

Le XIIIe siècle, qui voit se développer un cursus de la Faculté des Arts donnant naissance au courant de 'grammaire spéculative', est également original, sur le versant théologique, pour ce qui est de la réflexion sur le langage: il suffit de se reporter aux chapitres des *Commentaires des Sentences* de Pierre Lombard sur les noms divins, le verbe, le langage des anges, l'unité et l'éternité des articles de foi ou l'analyse des formules sacramentaires.

Ces réflexions des théologiens sur le langage se situent tant à un niveau théorique-réflexion sur le signe, sur la nature du langage, sur les relations entre langage mental et langage oral, sur la traductibilité, sur l'efficacité du langage- qu'à un niveau plus 'technique': élaboration de telle ou telle notion linguistique, analyse de telle ou telle question, etc.

On peut choisir deux exemples, celui des noms divins et celui des sacrements.

La question des noms divins permet de jeter une lumière nouvelle sur le développement de la notion de 'mode de signifier', qui joue un rôle central dans la grammaire universitaire. Jusqu'au XIIe siècle, deux types de réponses étaient apportées au problème de l'ineffabilité. La première consistait à dire que tout prédicat attribué à Dieu est impropre, puisque Dieu est ineffable: le nom *iustus* ne peut être dit de Dieu que par *translatio*, transfert de sens. La seconde, commune au tournant des XIIe-XIIIe siècles, recourrait à la notion de *connotation*: dans les énoncés *Deus est iustus*, et *homo est iustus*, la connotation de *iustus*, c'est-à-dire sa signification additionnelle, ce qu'il implique, est différent. Au début du XIIIe siècle, ce n'est pas seulement au langage lui-même que l'on porte attention, mais surtout aux opérations qui lui donnent naissance: le nom correspond au mode d'intellection, et par là au mode de signification, de la chose signifiée. C'est parce que le *mode d'intellection* de la réalité divine est imparfait, car lié à notre condition humaine, que le *mode de signification* est impropre. Selon Albert le Grand et Thomas d'Aquin, si le mode de signifier du nom iustus est impropre, la chose signifiée (*res significata*) est propre, puisque Dieu, *réellement* est juste, il est la justice, même si le mot que nous utilisons, d'abord institué pour signifier la justice humaine, est, de par ce mode de signifier, impropre. La notion de *modus significandi* s'élabore en théologie à partir d'une problématique complexe empruntant aussi bien au Pseudo-Denys qu'à Aristote. A la

même époque, la distinction entre 'chose signifiée' et 'mode de signifier' s'installe dans le domaine grammatical.

La question des sacrements est tout aussi intéressante. D'un côté elle permet de montrer l'élaboration d'une sémiologie à partir de matériaux principalement empruntés à Augustin, puisque le sacrement est défini comme signe. De l'autre elle témoigne d'une grande attention à l'analyse des formules sacramentaires. Pour étudier la validité de ces formules, les théologiens mettent en oeuvre tout un dispositif articulant en particulier des considérations sur la lettre de la formule (typologie des fautes), sur l'intention du prêtre ou du bénéficiaire du sacrement. Comme dans l'analyse des constructions déviantes en grammaire, pan important, bien que moins connu, des réflexions des grammairiens, il est généralement retenu qu'une formule mal proférée n'invalide pas nécessaire le sacrement - tout comme un énoncé grammaticalement incorrect, une figure par exemple, n'est pas automatiquement inacceptable. Tout dépend de l'intention du locuteur. Enfin, et plus généralement, c'est toute une réflexion sur l'"efficacité du langage" (cf. la définition: *id efficit quod figurat*), envisagée dans sa dimension intersubjective, qui est mise en oeuvre dans cette théologie sacramentelle.

10. *Narrativity as a Metahistorical Term.*
      Peter Schmitter, Universität Münster / Universität Halle (Saale)

As Professor Kaltz has recently demonstrated in her review of the conference volume *Understanding the Historiography of Linguistics* (ed. by W. Hüllen, Münster: Nodus 1990), the current discussion of fundamental methodological questions concerning the historiography of linguistics is characterized by a long-standing debate surrounding 'the use of narrative approaches in linguistic historiography' (B. Kaltz, *Beiträge zur Geschichte der Sprachwissenschaft* 1, 1991, 80). This controversy began, in principle, in the beginning of the eighties and reached its present climax in the above-mentioned conference volume of 1990 where some scholars attacked the narrativity concept as highly misguiding.[1] To summarize their argumentation, these scholars supposed that the concept of narrativity would allow historiographical practice to regress to a pre-scientific form whose statements could not hold up to the standard of objective validity.

This opinion is based upon an equation of narrativity to fictionality, an equation which is

evoked by the conviction that the concept of narrativity has grown out of the literary criticism and the text linguistics of our twentieth century. In opposition to this view, it was shown within my contribution, firstly, that the comprehension of historical writing as 'story-telling' or, more precisely, as 'constructing narratives' is not yet the result of modern literary theory or structural narratology, but rooted in metahistory and its long tradition. This topic being discussed, *narrativity* was defined as a complex theory that combines several perspectives at various levels which, in spite of their close relationship, remain analytically separate. Specifically, there were discerned three levels called by myself (a) the *textual*, (b) the *historico-logical*, and (c) the *anthropological* one.

On the textual level, the terms *narration, narrative, Erzählung* etc. refer primarily to the linguistic presentation of the results of historical research. In other words, narration refers here to the micro- and macrostructural organisation of the surface as well as the plot of historical texts.

On the historico-logical level, narrativity refers to the historical research itself and is understood to be an element particular to history and historical re construction. At this level, the narrative approach aims to clarify the reconstructive historical practice and its preconditions. What is 'narrative' about this are the factors of temporal sequence and change, that means the factors of chronological distance and of difference between two states of affairs. These two factors of temporal sequence and change are the indispensable and constitutive elements of historical developments and their reconstruction, as well as of the genre of the story, or narration.

On the level which I have called the anthropological one, the principles of narrativity appear as an interpretive form necessary for the human cognition of reality. *Narration* is here seen as a cognitive structure which helps to organize the experienced particular facts into events, thus creating sense of what has happened. Finally, I stressed that the narrative approach by no means attempts to address all problems brought up by metahistorical (or metahistoriographical) reflection. Narrative analysis is not meant to be an all-encompassing theory of history and historiography, but represents merely that one theoretical aspect, the object of which is solely the reconstructive practice of historiography as well as its preconditions.[2]

In the second part of my paper, I argued against the above-mentioned equation of narrativity to fictionality by showing that the concept of historical narration remained from

ancient times committed to the highest possible degree of verifiability and objectivity. In order to substantiate this thesis, the concept of logow, istoria, *narratio*, and *Erzählung* was discussed with respect to some of its central stages of development, especially with respect to Herodotus, Aristotle, Cicero, Isidore from Seville, and Chladenius.

Notes
1. Cf. J. Roggenhofer and C. Knobloch in Hüllen (1990: 142, 162).
2. A tentative description of the whole field of metahistory (which is called in German *Metahistoriographie*) is given in my article 'Historiographie und Metahistoriographie' published in Hüllen (1990: 35-48).

10. *The notion of* abitud *in Pedro de Alcalá and the medieval Provençal grammatical tradition.*
     A. C. A. Woode (Cambridge)

My paper attempted to trace the link between two similar terms found in two grammars which attempted to describe vernacular languages using analyses based on the medieval Latin grammatical tradition. These works are the 14th century Provençal grammar, *Las leys d'amors,* by Guilhem Molinier, and the Spanish-language grammar of Colloquial Arabic of Pedro de Alcalá, the *Arte para ligeramente saber la lengua arauiga.* (1502). A potential link between them is provided by the wide use of the *Leys* in Catalonia in the intervening century and a half. Both go to considerable lengths to make the underlying grammar of the languages described conform to Latin models, though they freely recognise differences in form between the vernaculars and Latin. This leads to complicated analyses, such as Pedro's use of the pronoun *hu* ('he') as the singular present tense of the verb 'to be', which is clearly motivated by a wish to claim identity between the syntax of Arabic and Latin equative sentences.

The noun presented difficulties to these grammarians since the vernaculars did not possess sufficient morphological endings to identify the six Latin cases (which are maintained as categories). In addition, the translation of a simple Latin noun might show a lexical noun preceded by prepositional forms and/or the definite article. The traditions followed by Molinier precluded recognition of the article as a part of speech and discouraged recognition of 'prepositions' where none appeared in Latin (though identical

Provençal words are cited as prepositions where they translate Latin prepositions). All these issues were addressed by recognising the problematic prepositions, article forms, and vocative *o* as *habitutz*, which were defined as the principal markers of case. Thus Provençal forms such as *del rey, de Peyre* ('of the king, of Peter') were analysed, in conformity with Latin, as noun plus case-marker, with the *habitutz* replacing the Latin ending of *regis, Petri*. The fact that the Provençal forms could also mark number and gender was recognised secondarily, and the latter fact was made the basis of an etymology from *habit*, 'clothing'. Other features of the meaning of the forms could not be accommodated easily by the paradigm, and most oblique cases cite the forms with and without the definite article, like *de* and *del* above, as mere alternatives for which no rule is given.

The apparent origin of the term *habitutz* was the term *habitudo casualis*, used by some Modistae to refer to syntactic relationships of case. In principle it should have applied to all case-bearing parts of speech, but it was invoked particularly where a word under discussion had no obvious case-inflection but retained a case-syntax. (E.g. infinitives in nominal use, and sequences of two prepositions).

The term *abitud* in Pedro de Alcalá has an identical range to that of Molinier's *habitutz*, except for the abandonment of the peripheral role of number and gender, neither of which were relevant to the Arabic forms. The analysis follows Molinier in regarding combinations of preposition and article as one form, and usually writing the result separately from the noun in the romanisation used. (Thus *fal ard,* 'in the earth'). This conflicts both with Arabic grammatical tradition and spelling, of both of which Pedro claims knowledge, showing the dominance of the Latinate paradigm.

Pedro's dependence on Molinier is shown by his lack of success in preserving the exact correspondence between Latin and the vernacular for which this system was designed. Whereas Molinier distinguishes between the uses of identical words (like the equivalents of 'with, in') as *habitutz* of the ablative and prepositions taking the ablative, Pedro places the ambiguous words into a merged group in the ablative, while relegating other ablative prepositions to the accusative. The details of the system prove that the group is a translation of a Romance (not Latin) list. Thus while Pedro's use of *abitud* is part of an attempt to conform Arabic to a Latinate analysis, it is achieved by adapting the system already formulated for a Romance language, while rejecting the complexities which flowed from the more consistent Latinity of that work.

11.   *Abraham ibn Ezra's views on the origin of language and the status of Hebrew*
       Irene Zwiep (Amsterdam)

Little attention has been paid to the views on the origin of language and the nature and status of Hebrew that can be found – admittedly sometimes only between the lines – in medieval Jewish grammars of the Hebrew language. This is surprising, as both topics reveal the dependency of medieval Jewish linguistics on Islamic thought on the one hand and on the own, rabbinic, tradition on the other.

Modern studies generally display a rather disinterested attitude towards the sources of early Jewish linguistic thought. Of course everyone agrees upon a large measure of influence from the Arabic linguistic tradition. But with this general observation the curiosity of most scholars seems satisfied; the precise extent of this influence remains unexplored.

Jewish linguistic literature itself only betrays these influences after some scrutiny. A very explicit example is found in Abraham ibn Ezra's grammar *Safah Berurah*, 'Pure Language', that was written in Verona, most likely in the year 1147.

Ibn Ezra (1089-1164) can be said to be an exemplary medieval linguist: his Spanish-Jewish background assured him of a thorough knowledge of the Jewish grammatical tradition, which had reached its climax some hundred years earlier. His wanderings throughout Europe brought him into contact with Jews, who, living in Christian countries, had not been in a position to become acquainted with Spanish scholarship, nor with grammar. This audience demanded a more explicit and elementary treatment of the linguistic material. Ibn Ezra encountered this demand, implicitly revealing both his Islamic and rabbinic sources.

His opinion of the origin of language very clearly reflects Islamic influence. His theory – which is representative of the views of most of his Jewish predecessors – parallels the Arabic intermediary position in the debate on the origin of language. This position constitutes a nice compromise between the assumption that language was created by Allah and the idea that man himself had spontaneously invented language: it stipulated that *God* had created the faculty of speech in man, while *man* in his turn was responsible for the subsequent development of language. Ibn Ezra presents a more Jewish version based on Genesis 2:19, which implies, according to sound Arabic principle, that language

can be created and conventional at the same time.

Less Arabic speculation can be found on the following, related, problem: the identity of this first created-conventional language. Muslim theologians often followed the Qur'an, believing that Aramaic had been the Adamic language. For Ibn Ezra the answer lies in the Torah, in Gen. 2:7, where man (Heb. *adam*) is formed out of earth, Heb. *adamah*. According to Ibn Ezra this etymology proofs both the primordiality and the superiority of Hebrew: the Holy Tongue is the only language in which we will find an object denoted according to its essence. Translation into any other language, even into closely related Aramaic and Arabic, will destroy the pun.

Ibn Ezra does not mention that this idea reflects an ancient Jewish tradition. Among the rabbinic commentaries of the first millennium CE there is an old, in the Middle Ages still current, *Midrash* (*Genesis Rabbah,* chapter 18,4) where this same link between the superiority of Hebrew and the etymologies (the early chapters of the book of Genesis contain several) can be found.

These are but two examples that suggest that, instead of isolating medieval Jewish grammar from its sources, we should concentrate more on the interaction between the respective traditions that determined the form and the contents of early Hebrew linguistics.

NOTICES OF BOOKS RECEIVED

Bechert, Johannes; Bernini, Giuliano; and Buridant, Claude (eds.). *Towards a Typology of European Languages.* Berlin and New York: Mouton de Gruyter. 1990, x + 368pp. DM 158.00 (Empirical Approaches to Typology, 8)

This volume is based on seventeen of the twenty papers read at a Workshop on Typology of Languages in Europe held at the Consiglio Nazionale delle Ricerche in Rome in January 1988. The collection is divided into six sections: General problems, Deixis, Morphology, Tense, aspect and modality, Actancy/voice, and Complementation and subordination. To judge from the varied length of the contributions as printed, some of the papers seem to be represented by little more than handouts or extended abstracts, but others, including probably those of the most general interest, are reproduced verbatim.

The very first article introduces a recurrent term, and a recurrent theme - 'Standard Average European as an exotic language'. The claim of this article, and of others in the collection, is that much recent linguistic scholarship has been vitiated by Eurocentricity, i.e. that Indo-European structures as represented in present-day European languages have been too readily accepted as the norm by which others are judged. It is too easy, for example, to take the identity of agent and subject for granted, and there may be something to be gained by looking at Standard Average European from the point of view of, say, an ergative language. (Fortunately there is one to hand in Basque, which is also used in some of the other articles (e.g. that by Lazard) as a source of counter-examples). Standard Average European is not, of course, the politician's 'Eurospeak', but a notation of the convergences between the languages of Europe as a whole. Convergence, the common adoption of grammatical features, is used to account for resemblances not only between those languages which share an Indo-European heritage but have since diverged into mutually incomprehensible groups such as Romance, Germanic and Slavonic, but also between those and others of completely different origin - Basque, and also the Fennic, Ugrian and Turkic groups.

Linguistic convergence is the product of contact, and in a way the contact between European languages and obviously 'exotic' languages in formation of pidgins may be regarded as exemplary: one has to assume a starting-point in total incomprehension. What is surprising is the extent to which European vocabulary, and to some extent structures, can be recognized in written pidgins; what is less clear is the extent to which (say) Polynesian linguistic habits have also been incorporated, or how far what can be recognized as syntax may be derived from gesture, pantomime and deixis. The kind of contact is markedly different from that between languages which have developed in more broadly similar cultural circumstances, and it is perhaps for this reason that Romaine's article on pidgins appears at first sight to lie somewhat apart from the main theme of the book.

Within the European 'family' of languages it is possible to discern various convergences - for example there is a tendency for the eight or so nominal cases in Indo-European to be replaced by a prepositional system. In this light, differences between English and (say) German are ones of degree only, but the convergence of structure is still

a long way off (it may perhaps be claimed that the German genitive is losing ground in favour of a periphrastic construction, but it will not disappear overnight) - and the peripheral non-Indo-European languages with their postpositional suffixes are at once a parallel and a counter-example.

The section on Tense and aspect offers an interesting analysis (by Raible) of the interrelationship of these two features, making the point that the speaker's point of view lies outside a perfective process, but inside an imperfective one, also noting that some verbs (e.g. *chasser*) are inherently imperfective, while others (e.g. *attraper*) are inherently perfective, and, significantly for other studies, that Finnish can use a partitive genitive for the object of imperfective action (a usage which may be worth exploring in the light of the Slav use of the genitive for + Human objects, or the more extensive use of genitival objects in earlier German, as fossilized by the form *mein* (= modern *meiner*) encapsulated in *Vergissmeinnicht*, or earlier English, in which the object of *taste*, say, could be preceded by *of*).

Zaefferer's article 'On the coding of sentential modality' first divides sentences, after Searle, according to their 'illocutionary focus' into assertive (dogmatic pronouncements showing word-to-world directionality), commissive (promises, world-to-word with addressee responsibility), declarative (non-dogmatic statements showing double directionality - not readily distinguishable in English practice from assertive), and expressive (exclamations, zero directionality). He is concerned with the ways in which these types are linguistically encoded, but also raises by implication some very important extra-linguistic or paralinguistic considerations, as does Deszó's paper on adjectival complements. In discussing adjectival valency he comes close to the question raised in other articles (e.g. Moreno's and Buridant's) of the relative importance in individual languages or in typological convergence of nominal and verbal expression. Interestingly enough, the relationships between adjectives and their dependent nouns are classified in terms (lative, ablative, essive) reminiscent of the names of Finnish suffixes, but subdivided into relationships marked by terminology otherwise associated with case grammar, and creating further designations for specific functions, so detailed in some instances as to suggest the existence of a fact-based general alongside a language-based grammar.

This relationship is one which in a way underlies the principles of typological study. Just as it is hard to determine how far the structures of pidgins represent linguistic codification or reflect an attempt to establish understanding by any means, including extralinguistic ones, so it is difficult to establish how far longer-established languages, however divergent, are the product of a common human cognitive process; and it seems possible that convergences appear when this process comes near the surface, or when a common recent cultural experience has brought similar attitudes and reactions to the fore. The studies presented here, however, use well-tried and proven methods to compare the date provided by a wide range of languages. The Foreword claims that the new language descriptions on which these comparisons are based are 'restoring *world languages* to the place they deserve after a period when theories based on a few examples detached from social context dominated the research scene'. This practical concern is to be welcomed, as is the 'increasingly cooperative *dialogue* between specialists of language descriptions and theoreticians, which is resulting in a cross-fertilization beneficial to both parties'. But, for all the convergences ably noted in this volume - and dedication to these aims is apparent not only in the articles specifically noted here, but throughout the collection - local

differences, especially those of the (geographically and genetically) peripheral languages, are still apparent. The book offers some very pertinent answers to questions of convergence, but still leaves some misgivings whether General Average European is much more than a chimera, and, for this reader at least, raises as many questions as it answers.

Paul Salmon, Oxford.

Davis, Hayley G. & Taylor, Talbot J. (eds.). *Redefining Linguistics*. London & New York: Routledge. 1990. vii + 172 pp.

This book consists of an introduction (Davis), and four papers (Harris, Love, Taylor and Hopper) from a conference held at Northeast State University, Missouri, in March 1989. The common theme is the attempt to identify the scope and subject-matter of post-Saussurean (and post-Chomskyan) linguistics. From the point of view of *parole* or 'performance', the speaker acquires his (or, as Taylor would have it, 'her') language individually; it is ultimately unique to him ('her'), cannot be shared with anyone else, and is therefore not fully communicable. This consideration entails (p. 137) the impossibility of demonstrating that the thought-processes of the speaker are identical with those induced in the listener. Similarly, Love points out (p. 94) the paradox between system and idiolect, and notes how the variety of overtones accompanying an apparently identical utterance can be interpreted according to the expectations of the listener. On the other hand, *langue* or 'competence' sees language in the extreme case as a process of 'telementation' by which the speaker encodes his thoughts into language, and the hearer decodes speech into thoughts. Love notes (p. 82) that 'the thing which a generative grammar models obstinately retains its status as an abstraction which is only really conceivable against the background of the western grammatical tradition', and questions the existence of a language faculty. A strict adoption of fixed systems known alike to speaker and hearer leads, as Harris points out (p. 32f), to the 'paradox of inquiry', which makes it impossible to extend knowledge by asking the meaning of an unfamiliar term, since all terms must be known to both. This expression of an extreme case, necessarily oversimplified here, means that the object of linguistic study can be confined neither to system nor to utterance; what is needed, according to Harris, is the abandonment of the telementational approach in favour of an 'integrationist' one, which 'makes it possible to treat linguistic communication as a continuum of interaction which may be manifested both verbally and non-verbally' (p. 45). The integrationist principle resembles the vision of Firth who recognized 'the limitations of a segregationalist approach to language when he wrote of the "interlocking" of speech and non-speech', though, it is claimed, he was unable to realise his vision in practice (p. 42f).

Taylor's study compares the normative attitudes of Locke, Saussure and Chomsky, and sees them as being determined respectively by external rule, imposed by an (unspecified) community, or developed 'by normal means from a set of fundamental grammatical principles ('universal grammar')' (p. 126), the innate principles which govern the individual's acquisition of language being as inexorable as any external laws.

In demonstrating the instability of a grammatical category Hopper's treatment of 'The emergence of the category "proper name" in discourse' is of a piece with the general view of the fluidity of things linguistic, but compared with the examination of basic principles in the introduction and the other three articles, it is highly specialized. On the

basis of a Malay narration he shows how the unique identification of a complex proper name may be reduced in subsequent mention by processes akin to antonomasia and kenning, and may even be collocated anomalously on occasion with a deictic - again a phenomenon which may be paralleled nearer home by e.g. Chaucer's use of 'this Absolon'; we are concerned here, perhaps, with general strategies of communication.

What emerges from these studies is that language, from its nature as both individual and social possession, as from its being both the material and the medium of its analysis, can never offer linguistics the kind of unitary basis which physics appears to be discovering in the material world. The existence of idiolect has to be accepted; thus there is no permanent norm (if there had ever been one, no language would ever have changed). Yet there must be some approximation to a norm, which is acquired with varying degrees of success (and at varying speeds) by (literal) infants in each speech community. Language is far more than a systematic arrangement of articulated sounds; it is part of human behaviour, and has to be understood in the context of social mores, interpersonal relations and accompanying extralinguistic phenomena.

In the studies by Harris and Love, this collection provides a critical appraisal of two salient modern approaches to linguistics, while that by Taylor relates them to earlier theory. The whole is a salutary reminder that, perhaps from the very nature of language, no method of linguistic analysis has so far proved exhaustive, and that the insights derived from various points of view must be regarded as complementary rather than mutually exclusive.

Paul Salmon, Oxford

Formigari, Lia. *L'esperienza e il segno. La filosofia de linguaggio tra Illuminismo e Restaurazione.* Rome: Editori riuniti. 1990. 36,000 lire.

A collection of revised articles originally written from 1973 on, about eighteenth-century linguistic thought, in the light of Locke's theory of the sign, the book is arranged in three parts. The first on 'Semiotic control of experience' discusses the eighteenth-century philosophical debate about language origins and Locke's empiricist semiotics. The second 'Semiotic control of civil society' examines the relationship between linguistic theory and social communication in Italy and France during the eighteenth and early nineteenth centuries, with particular reference to the works of Vico, Muratori, Genovesi and Manzoni. The third - the epilogue - shows how empiricism gives way to a transcendental idealism, in the works of Fichte, Humboldt, Schlegel and Steinthal, emphasising the creative properties of languages and its essential role in thought.

Rebecca Posner, Oxford.

Gaitet, Pascale. *Political stylistics. Popular language as a literary artifact.* London: Routledge. 1992.

Racily written, this book examines the use of popular language in three French novels - Zola's *L'assommoir*, Céline's *Voyage au bout de la nuit* and Queneau's *Zazie dans le métro* - from a Marxist standpoint, in the light of the hypothesis that the flight from 'legitimate language' has political motivation, introducing working-class culture into the literary canon. The three novelists are shown to have quite different motives for making use of popular idiom - Zola wishing to champion the working class, Céline to denigrate it, and Queneau humorously creating a literary artifact. Popular language moves from the social margin to literary centre as the novel makes the transition from naturalism to post-modernism. Secondary works are quoted in English translation and the numerous French quotations used in close textual comment are translated.

Rebecca Posner, Oxford.

Harré, Catherine E. *Tener and past participle. A case study in linguistic description.* London: Routledge. 1991.

Originally a doctoral thesis, this examination of a Spanish perfective verb construction aims to combine synchronic and diachronic perspectives and to make cross-linguistic comparisons. Chapter 1 is concerned with the general problem of auxiliary verb status, and surveys earlier Romanist works on that theme. Chapter 2 gives the results of an investigation of usage in Modern Castillian, by means of a questionnaire administered to twelve educated middle-class informants from Oviedo, Valladolid and Zaragoza, testing grammatically judgements on sentences containing the relevant construction. It was found that different degrees of grammaticalization could be discerned, and that there were regional differences in tolerance of the construction. Chapter 3 is an historical study of the construction in Spanish texts, tracing the chronology of grammaticalization. Chapter 4 compares Portuguese with Spanish, where the construction is found to be more grammaticalized. Chapter 5 introduces material from Galician, Asturian, Catalan, and Italian, and examines the relationship of the construction to that with *stare* as the auxiliary. Chapter 6 concludes that the history of the construction is mirrored by synchronic degrees of tolerance to its extension and that grammaticalization is a gradual development, that is still in process.

Rebecca Posner, Oxford.

Robinson, Orrin.W. *Old English and its closest relatives. A survey of the Earliest Germanic Languages.* Routledge, London. 1992.

This very readable survey based on classes taught at Stanford aims to introduce the Germanic languages and give an account of the users and 'texts' which have come down to us. The book is thus broader in scope than the scholarly, but poorly produced, volume on 'Ingvaeonic' dialects: Thomas Markey, *A North Sea Germanic Reader*, Munich:

Wilhelm Fink Verlag, 1976, with which it partly overlaps. The first two chapters present the Germanic language family and provide a grammatical sketch of 'Germanic' (i.e. the proto-language), exemplifying from Gothic the phonetics and the grammatical information necessary to follow the issues discussed in relation to the individual Germanic dialects: Gothic, Old Norse, Old Saxon, Old English, Old Frisian, Old Low Franconian, and Old High German. Finally, the tenth chapter examines the grouping of the Germanic languages; there follow the Appendix of translated readings, the bibliography and index. Each chapter on the dialects sketches the history of the speakers, outlines surviving evidence, with selected readings - usually some version of the NT parable of the Sower (for OFris. and OLF the Ten Commandments and Psalms) and another representative text. After rehearsing the salient grammatical features, Robinson focuses on some particular aspect of the language - for Gothic the assignment of sounds to letters, for ON the runes, for OS the principles of Germanic alliterative verse, for OE the syntax, for OFris. its odd contribution as a 'younger older language', for OLF the status of the Wachtendonck Codex 215, and for OHG the dialect diversity occasioned by the Second Sound Shift. Within this clear framework a good deal of relevant background material is economically incorporated: helpful English or German cognates and a complete (parsed) glossary elucidate the passages; if not, an Appendix (p.267ff.) supplies word-by-word translations. While no bibliography for so vast a subject could be both selective and representative beyond reproach, the section bibliographies and general bibliography on pp.279-84 are helpful: I note *en passant* the occasional addition which is readable and relevant, and perhaps the most recent current editions of the handbooks should have been added. The index is full, if incomplete: perhaps 'Dutch' and 'Linburgic' ought to have been included? Pedagogically, the book should prove most useful, though the selected linguistic topics for each dialect might perhaps have been enumerated throughout in one strict sequence to facilitate comparison.

The book opens with a brief informal comparison of English and German, so both presenting the background to the Germanic roots of American English used by its audience and also contrasting the phonologically most progressive form of an earlier Germanic language, since the Second Sound Shift represents a radical alteration to the group's underlying consonantism. This makes students aware of the surprising similarities between English and German and shows them the extremely divergent consonantism. Informal comparison leads into an outline of the comparative method, thence to the nature of the linguistic evidence and the differing degrees of linguistic coherence and deviation as 'languages and dialects'. The Second Chapter introduces 'pronunciation' - but some of the sounds are problematic for the speaker of 'Modern English': Robinson's American students lack short [o], and Germanic short [a] is consequently exemplified by the (American) English 'o in "hot"'. The third chapter gives a sketch of the Gothic, setting it off from the other Germanic dialects: the concluding section on the orthography of the Gothic bible doesn't sufficiently exploit the chronological gap between the surviving (essentially Ostrogothic) mss. of bible-Gothic and Wulfila's own time: here Richard J.E. D'Alquen, *Gothic AI and AU. A possible Solution*, Mouton: The Hague/Paris, 1974 [Janua Linguarum, Series Practica 151] usefully supplements the argument, by taking the manuscript data as primary, rather than any lost 'Wulfilian'. Similarly, the chapter on Old Norse would profit from a statement of the provenance (edition, date) of the Old Icelandic biblical parable to bring home the chronological discrepancy between 'texts' and earlier linguistic stages. The Old Saxon chapter provides a relatively extensive view of the Saxons themselves and a treatment of alliterative poetry which conveniently supplements the Old Norse chapter and contrasts the less rigorously

followed southern traditions of this germanic form. The reference to the OHG
Ludwigslied (p.131) is misleading in this context, for it contains little alliteration: one
might have expected the *Hildebrandslied*, which Robinson regards as Old Saxon - '(which
is by no means pure Old Saxon)' (cf.p.109, and p.134). Here the desire to docket
imposes neater categories than 'mixed' texts admit of. Again, G Ronald Murphy S.J.,
*The Saxon Saviour, the Germanic Transformation of the Gospel in the Ninth-Century
Heliand*, OUP: New York, Oxford, 1989, would have been a worthwhile addition to the
bibliography, and this chapter also reveals a discrepancy between the thumbnail sketch of
Saxon history and the texts, since they seem not integrated. The Old English chapter
doesn't use *Beowulf* as a sample of language, but instead the story of Cynewulf and
Cyneheard from the *Anglo-Saxon Chronicle*, and the treatment is of (essentially late) West
Saxon grammar. In exemplifying OE syntax, explicit reference to Bruce Mitchell's great
Old English Syntax listed in the main bibliography would have been appropriate. The
syntax section itself treats word order, periphrastic verb forms (at times misleading in the
compression) and clause subordination. For Old Frisian, Markey's helpful distinction
between 'Classical Old Frisian' and 'Post-Classical Old Frisian' (p.182), rather than East
and West Frisian is adopted, but it would have been helpful to have the course of the
Lauwers indicated on Map 6. The treatment of germination (p.192 § 10) is misleading in
its terseness: it is, of course, not always conditioned by_j as might be inferred. The
discussion of OF s a younger older language emphasizes the difficulties of comparing the
data for different Germanic dialects of differing ages, and disruptive factors like
borrowing, analogy and parallel phonetic drift are addressed. The Old Low Franconian
dialect permits fuller discussion of the Franks, complementing and lightening the
following chapter on Old High German, given the presence of both High German and
Low German-speaking Franks. Details relating to the Wachtendonck Codex differ from
Markey 1976, 187-196, especially the dates given on pp.187-8. The Old High German
chapter introduces the tribal foundations of the language as a pendant to the discussion of
dialects which closes the section. On the texts: not all would agree that the OHG Isidore-
translation is South Rhenish Franconian (p.226): rather its sophistication places it into
connection with peripatetic (?) court circles, as such it is supra-regional. The parable of the
Sower is not explicitly attributed to the OHG Tatian-translation; in *Muspilli* the
uueroltrehtuuison are commonly held to be 'those skilled in earthly law' (as opposed to
vilo gotmanno), rather than 'the pious (people)'(p.276). The OHG dialects provide
opportunity to discuss the 'degree of variation that can be found in what is sometimes
characterized as a single language or language stage' (p.245). The way is now (Chapter
10) clear for examining the grouping of the Germanic languages. Reasons for shared
features include retention, choice from old 'doublet' forms, independent development,
drift, and, apparently, the common development of languages which have come to
constitute a 'speech community' - this last factor needed more comment, perhaps the
interaction between OE and ON is intended? A useful table on pp.250-1 presents the
distribution of 31 phonological and morphological features across the Germanic
languages; Karen Bahnick's monograph, *The Determination of Stages in the Historical
Development of the Germanic Languages by Morphological Criteria*, Mouton: The Hague,
1973, might have found a place here. On the whole, however, Robinson charts a
judicious course through this minefield of controversy, but seems occasionally too certain
- his fifteenth feature, metathesis of r, is too well-known from (low) German place-names
to be limited essentially to OE and OFrisian (cf. p.259). The radical and thought-
provoking theories of Theo Vennemann show that discussion of classic sound-changes
and dialect relationships is far from over, and his later articles (not treated here) present the
'High Germanic' consonantism as having been overlaid and pushed back by 'Low

Germanic' linguistic forces impelling them in a north-south direction, resulting in the layered lie of present-day (i.e. nineteenth-century) German dialects: more was needed. Robinson doubts that 'we will ever be able to impose more order on the relationships between the Germanic languages than has already been established' (p.263). However, attempting to show the differing and not necessarily incompatible shifting relationships of the Germanic dialects throws their individual and shared characteristics into sharper relief.

Germanic philology was a major area in early comparative linguistics a century ago; sadly it is now in Britain in increasingly reduced circumstances. The changing ethnic composition of the USA, too, seems likely to favour Germanic studies less as less relevant to the national heritage. But Germanic philology has surely outgrown the period where it needed any nationalistic justification, and it now fulfils a wider role as a discipline in which classic methods and theories of comparative and historical linguistics were deployed. Moreover, it remains a valuable teaching- and testing-ground for new linguistic approaches or for groups of languages and dialects and their proto-forms. Consequently, both trans- and cisantlantically speaking, we need readable and sound introductions to whet the appetite of students and lead them to the subject: Robinson's book is a welcome contribution which fulfils this role admirably.

C.J.Wells, Oxford.

Ronberg, Gert. *A Way with words: the Language of English Renaissance Literature.* London: Edward Arnold. 1992. 207pp. £10.99

The thesis of this book is that students of English literary texts of the late fifteenth to seventeenth centuries need help on perceiving what is going on in the language of the period, so as to be able to appreciate properly what is being attempted and achieved by writers. Illustrative examples and passages are drawn from English texts of various literary genres. Economically and clearly written, *A Way with Words* will be a useful addition to many a list of recommended reading for students of Renaissance literature and of Early Modern English.

Each chapter presents one aspect of the language -- Phonology and Orthography / Lexis / Morphology / Syntax/ Rhetoric. There is a useful Bibliography suggesting further reading, and an index which would direct a puzzled reader to the relevant place in the text, provided he already had command of the appropriate key-term.

In Phonology and Orthography ('Sounds and Spellings') the Early Modern English sound system itself is not formally presented, though a short Shakespearian passage is transcribed, and there are some surprising silences - from this account the reader would not learn, for example, that Early Modern English is rhotic. With a literature-oriented readership in mind, Ronberg focusses principally on Early Modern English pronunciation variants leading to rhymes good in their own day but capable of being misinterpreted as faulty by a modern reader. Orthography is surveyed only briefly, as it is assumed that most readers will be working from modernized texts, but a brief outline of differences from present-day usage is given. Punctuation is discussed as part of the later chapter on Syntax.

In Lexis ('Vocabulary and Meaning'), Ronberg makes readers aware of the context of vocabulary-extension and extension-controversy in the period. Illustrative material is used to show the importance of being on the wavelength of both neologisms and popular slang. Semantic change, register shift and tricksy words are similarly presented.

Perhaps the most telling sections of the book are those on Morphology and Syntax, particularly the former. In 'Forms and Usage', concentrating on verbs and pronouns, Ronberg demonstrates most convincingly that linguistic details, such as progressive mode, perfect tense, subjunctive mood, do-support, and passive voice are tools for the student of Renaissance literature to chisel out the total meaning of a text. Though some of the material (notably the second person T/V pronouns) is already available in other sources, much is presented here, especially with regard to the verb, to which the student will have little access elsewhere. In the chapter on syntax ('The Renaissance Sentence') the reader is similarly persuaded, by examples of analysed text, that to take a sentence apart and examine its patterns of subordination/co-ordination is worthwhile and illuminating.

The final section on Rhetoric ('The Art of the Matter') sits a trifle uneasily in the context established by the remainder of the book, particularly when the chapter-heading, by a strategically-placed example of Renaissance-style word-play, would appear to suggest a centrality led up to by earlier chapters. The chapter offers a history of rhetoric in English writing, definitions of fifty-seven varieties of tropes and schemes, and, finally, analysis of passages, showing the dense reliance on rhetoric- and, by implication, the value of mastering fifty-seven definitions. Differences between writers, and shifts through the period are demonstrated, and the overall message that rhetoric is worth knowing is convincingly conveyed.

Bridget Cusack, Edinburgh

PUBLICATIONS RECEIVED

The following list includes all publications received by the Society since the last Publications List, and up to 15 October 1992. Further contributions, which will be very welcome, should be sent to:

> Mrs M.Szurko,
> The Librarian,
> Keble College,
> Oxford, OX1 3PG.

It would be appreciated if the source of articles could be noted where not already stated on the offprints. It is hoped to write notices of as many books as possible donated to the Library, and offers to review them are invited from members of the Society.

Mrs Szurko is in Keble College Library on weekdays between 8 a.m. and 4 p.m., and will be very pleased to show members the HSS collection.

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MEMBERSHIP

Members of the Society will want to note with concern a recent communication from Jan Noordegraaf:

Recently Frank Vonk's study was completely destroyed by fire. Frank lost his personal computer, including hard disk and floppies, his library and nearly all his books and notes. A real disaster for a scholar. Please send him books, offprints and photocopies which you can spare, in order to help him restore his library. Dr Vonk's research intertests include